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VOL. XXX EASTER 1959 NO. 2

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

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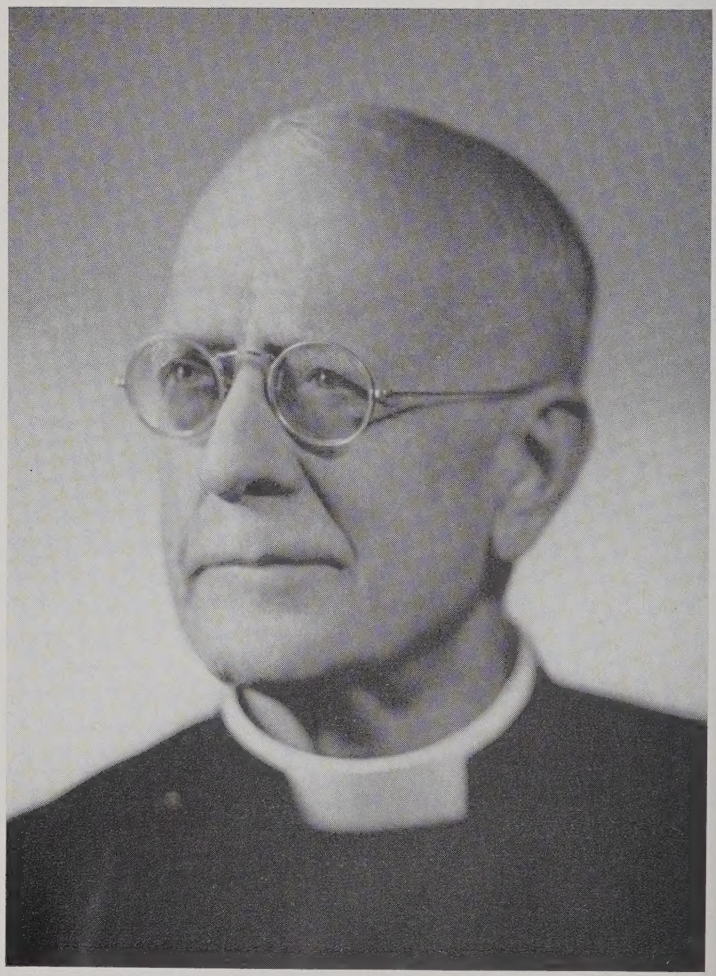


Fr. Everett, S.S.J.E.

FATHER EVERETT, S.S.J.E.

LIMITATIONS of space prevent any substantial printing in COWLEY of the tributes to the life and work of the late Father Everett, S.S.J.E. His death December 16, 1958, came as a deep personal loss to all the faithful he had ministered to throughout a Priesthood of 53 years. Members of the Guild of the Holy Ghost the Comforter, of which he had been Warden, were immediately notified by Father Williams, Superior of the Society. Their letters in response to his message were a true measure of the influence Fr. Everett exercised in their spiritual lives.

Harassed by wretched health most of his life, Fr. Everett had enjoyed a respite of two years or more before his final illness. The end came peacefully after a week in the hosiptal. This was a great consolation to his close friends who had seen him so many times racked by pain and brought to the portal of death. His constitutional infirmities set in when he was a school boy and continued with little surcease until he died. The physical fortitude and moral courage with which he faced his sufferings were not the least among the qualities that endeared him to his friends.

Fr. Everett was a native of Nashua, New Hampshire, born there Dec. 5, 1879. He was the son of Edward Hurlburt Everett and Eva Janet Lyons Everett. The family had been illustrious in the annals of the country since Revolutionary times. He was educated in the public schools of Nashua, at Holderness School, and Hobart College.

Until his nineteenth year he had never known what it was to pray, much less what it was to share in any other aspect of Christian life. He was converted while at Holderness. The knowledge and love of God, he wrote later, burst miraculously upon him one day while walking through the woods. The intimate knowledge and true love, thus acquired, never failed him from that day until his death. Nor did the knowledge and love of God's creation, exemplified by his contemplative walk through the woods, ever fail him either. He surprised and delighted visitors to the Monastery at Cambridge with his skill in identifying trees, birds, and flowers in the vicinity.

Coincident with his love of nature ran his love of music. From his early school days he had been an accomplished organist, playing professionally in several parish churches and colleges before his

entry into the Priesthood. The night before he was suddenly stricken with his fatal illness he sat in the Common Room of the Guest House and listened with rapt enjoyment to a recording of his favorite classic, Beethoven's Ninth.

Fr. Everett's theological degree, S.T.B., was taken at Philadelphia Divinity School in 1905. He was a classmate of Dr. Royden Keith Yerkes, the celebrated theologian and scholar, now with the Bishop McLaren Center in the Diocese of Chicago. The two remained fast friends throughout their Ministries. One of the finest of all the tributes to Fr. Everett received at Cambridge came from Dr. Yerkes.

Early in the course of his theological studies Father Everett developed an interest in Thomas à Kempis. He made the famous "Imitation" the basis of his systematic devotions for the remainder of his life. He acquired a library of rare editions in many languages, including a volume in seven tongues in parallel columns about an inch wide.

Father Everett was ordained to the Diaconate June 11, 1905 in Holy Trinity Church, Philadelphia, and to the Priesthood at Concord, New Hampshire, December 21 of the same year. He sang a Mass in the Monastery Chapel, Cambridge, on the fiftieth anniversary of his ordination to the Holy Priesthood.

It was in June, 1908, that Father Everett first came to the Society of St. John the Evangelist. In December he sailed for England to serve his Novitiate at Cowley, Oxford. Poor health forced him to withdraw in February of the following year. Most of the time before his return in 1944 was spent as assistant to the late Father Frederic W. Fitts at St. John's, Roxbury Crossing. His curacy of 33 years in that historic parish was highly acclaimed by clergy and laity alike throughout the Diocese.

On Christmas morning, 1943, Father Everett's wife, Amelia May, died suddenly. Shortly thereafter he applied for readmission to the Society. His Postulancy began May 1, 1944. He became a Novice the following August and took his life vows September 14, 1946.

Dr. Yerkes pays this tribute to his classmate: "He opened my eyes to the very existence of meditation and literally started me in the practice of what, after fifty-five years, I appreciate as the most

valuable practice of any individual who wants to know God and worship Him."

The Journal of St. John's, Roxbury Crossing, carried this comment: "Some may think of Father Everett as a man of deep and wide knowledge, an authority on Thomas à Kempis, a skilled musician. But foremost in the minds of those who knew Father Everett at St. John's there will be the memory of his pastoral work as he ministered in times of loneliness and sorrow, as he shared their joys, gave wise counsel and direction and example in Christian living, and of his sacrificial love in the service of Christ."

Mrs. W. E. Weber, Jr., of Kingsport, Tenn., testifies to the extraordinary hold he had on members of the Guild of the Holy Ghost the Comforter. In a letter to Fr. Williams she wrote: "I never saw him but by a thousand tokens I *know* him, as I have known few people. He has taught me by means of letters, brief notes, clippings, verse, hymns, words underlined — a wealth of wisdom and loving help, poured out over the years to one whom he had never seen."

It was this gift of Father Everett that enabled him to touch and quicken the hearts and souls of people who turned to him for help.

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

* * *

"If we hear His voice, it is a token that Jesus has come to deliver us from our sins. The voice is the voice of the Saviour, it is the voice which gives power, it is the voice that calls us to new life, it is the voice that communicates fresh faculties continually."

Father Benson

THE HISTORY OF EVENING EUCHARISTS

By Father Maddux, S.S.J.E.

III. THE REFORMATION AND AFTER

ANOTHER Chapter in our story begins with the period of the Reformation. The First Prayer Book of Edward VI (1549) ordered that the Holy Sacrifice was to be offered in the morning, after Matins and Litany. This barrier against the Evening Eucharist was embodied in the Act of Uniformity, and was not repealed until 1872, when it was enacted that Matins, Litany and the Holy Communion are separate services, and may be separately offered. The American House of Bishops made a similar ruling in 1851, which was later incorporated into the American Prayer Book.

Post-Reformation Anglican Evening Eucharists began, so far as I have been able to discover, with that extraordinary priest, John Wesley. Nowadays, not many seem to know of his great devotion to the Blessed Sacrament; but those of his brother priests who welcomed Wesley's converts found always that they had to provide larger sacred vessels, and more frequent celebrations, to accommodate the increased number of communicants. Dean Swift, of Saint Patrick's Cathedral, Dublin, found that the number of communicants in his congregation was trebeled as a result of Wesley's teaching and preaching.

For considerably more than half a life-time Wesley celebrated the Holy Mysteries a minimum of five times a week. This would not be unusual in our own day; many priests now living have equalled that. But in the eighteenth century such devotion was phenomenal.

His celebrations in the Churches were always before noon; often he celebrated at five a.m., in order that miners and others might receive the Blessed Sacrament before going off to work. Many of his celebrations were technically Communions of the Sick, celebrated in private houses. There the Act of Uniformity did not hold; and he offered the Holy Mysteries at any convenient hour, often in the afternoon or evening, frequently communicating forty or fifty friends of the sick person.

Monastery Chapel, Cambridge

A Royal Evening Eucharist may be of interest. When Caroline of Brunswick came to England, to marry the future George IV, it had been planned to have the ceremony very soon after she arrived. But the German princess had been quite sick on the journey, and the wedding was delayed for a short time. On the day finally set, the entire service was held in the evening; the Archbishop of Canterbury first celebrated the Eucharist, and afterward solemnized the marriage.

Dean Hook of Leeds first instituted public Evening Eucharists in 1851. He was so troubled by working conditions in his city, where hundreds of men and women labored seven days a week from dawn to dark, that he began Evening Celebrations for their benefit. He believed that attendance at the Liturgy and the receiving of Holy Communion were more important than the ancient law of Fasting Communion, or the Act of Uniformity, which limited the celebration of the Holy Communion to the morning hours. The late Canon Saint George of Nashotah described Hook's action as a reverent and devout attempt to bring the Bread of Life to those who could not otherwise receive It.

What happened next deserves to be carefully noted; for it served to condition the clergy of the Catholic Revival, and their flocks, against Evening Communion, or Evening Celebrations. The devout practise of Dean Hook was taken up, not so much by pious Evangelicals in the first instance, as by the Kensit variety of militant Low Churchmen, whose religion seemed to be chiefly a hatred of popery. Under their assiduous propagandizing, the Evening Eucharist, again in the words of Canon Saint George, became a party symbol for those who desired that the Blessed Sacrament be received without any "Catholic Taint" of fasting.

It is difficult for us in the American Church to realize or to understand the extreme bitterness of the Kensitites, or the outrageous lengths to which they were accustomed to go. The very prompt action of Bishop Henry Potter did much to discourage them in this country. When a visiting Englishman landed in New York City and publicly announced his intention of disrupting public worship in the Church of Saint Mary the Virgin on the following Sunday morning, Bishop Potter announced in the press that the laws of this country forbade the favorite activities of the Kensitites, and that he himself would personally prosecute anyone who presumed to inter-

rupt Divine Service in the Church of Saint Mary the Virgin, or in any other church in his diocese.

I have said more than I care to about these unpleasant people, because I believe that the Kensitite sponsorship of Evening Communion was largely responsible for the horror with which most Anglo-Catholics tended to regard Evening Eucharists during the nineteenth and the first half of the twentieth centuries.

But we would do well to remind ourselves that real nastiness in religion is seldom all on one side. For example, I know a certain man who publicly admits that he is a Very Good Catholic Indeed. And truly, he does know everything about the Catholic Religion, except the basic principle that God is Love; and I know of no man who has done more to turn other men's hearts away from the Catholic Faith. Somehow one is reminded of the senior devil's remarks in C. S. Lewis' *The Screwtape Letters:*

> But for our ceaseless efforts, the Anglican Communion would have become a perfect hotbed of love and charity.

In justice it should be noted that many devout Evangelicals continued to celebrate Evening Communion in the same spirit that prompted Dean Hook's original action: That the Bread of Life might be given to those who would otherwise be unable to receive it. Had the Evening Eucharist not been so vigorously advocated by the Kensitites, it is more than possible that our own practise during the past hundred years might have been very different. There were then, and are now, men and women whose working hours are such that any attendance at a Sunday morning service is quite out of the question.

In the Roman Church, Evening Eucharists were formally prohibited by the Missal of Pius V, issued about 1560. And this prohibition was formally renewed in 1739. Despite these official papal pronouncements, there were survivals of the medieval Evening Mass, notably at Dubrovnik in Dalmatia, and elsewhere.

A secular author gives us an interesting glimpse of a late Evening Mass in nineteenth century France. Honoré de Balzac was in many ways a very faithful mirror of the social life and customs of the France of his day. In his novel, *Memoirs of Two Young Wives,*

he describes an evening Nuptial Mass in the reign of Louis Philippe. First there was a brilliant wedding reception, followed by the wedding ceremony and the Nuptial Mass at midnight!

Some have ventured to question the accuracy of Balzac in reporting this usage. An inquiry directed to Abbé Philippe Bertault of Paris, a leading Balzac scholar of our time, brought back an interesting series of quotations from French Diocesan Regulations of the nineteenth century, governing the celebration of Evening Masses. Balzac was indeed a faithful witness to the practise of the period — Requiems, as well as Nuptial Masses were offered at night!

In the closing years of the nineteenth century, that most urbane and gracious gentleman, Pope Leo XIII, was accustomed to anticipate the Midnight Mass of Christmass at 8 p.m. on the Eve, and afterward to entertain the College of Cardinals at supper!

IV. THE TWENTIETH CENTURY

THERE were Evening Eucharists in the Orthodox Churches in the industrial South of Imperial Russia, notably in and around Odessa, in the opening years of the twentieth century. These were offered on certain great Holy Days falling within the working week, and were intended especially for the convenience of artisans unable to attend the morning liturgy. There was no problem of fasting communion, for even very devout Orthodox laymen do not receive the Blessed Sacrament with anything approaching our Western frequency.

The Catholic Encyclopedia reports Evening Eucharists as a continuing feature of Armenian Church worship on the Eves of Epiphany and Easter. If I may be permitted to hazard a guess, these may be anticipated Midnight Masses, a product of life under the weary centuries of Mohammedan rule. The Fathers of my Community, when we had a house in San Francisco, welcomed an Armenian congregation to our premises. We offered them the use of the Parish Hall in the morning, or the Church in the afternoon. They chose the Church in the afternoon, saying that it was more important to celebrate at a fixed Altar than it was to offer the Holy Mysteries in the morning.

The History of Evening Eucharists

Among Anglicans, during the first part of the twentieth century, the Evening Eucharist was generally considered a partisan thing; enthusiastically used and advocated by some Churchmen, it was equally disliked by others, who sincerely believed that the practise was a denial of our Catholic heritage. Yet that dislike was not shared by all who professed and called themselves Catholics. Here is a Wisconsin note:

> I once attended, at Saint Peter's, North Lake, an Evening Mass with all the Anglo-Catholic appurtenances usual at that time: Vestments and Lights; Benedictus and Agnus Dei. It was said by the Rev'd Anton August Mueller, at the time Rector of Sussex. There were a few Communions. He felt so strongly that attendance at Mass was obligatory on Sundays that he celebrated in the evening.

It should be carefully noted that many of the advocates of Evening Celebrations were by no means Kensitites; they were devout Evangelicals who were concerned that the Lord's Children have opportunity to receive the Bread of Life.

In the troubled land of South Africa, the Fathers of the Society to which I have the honor to belong are sometimes compelled to say Mass in the evening for the Native Christians to whom we minister. Sometimes we communicate them from the Reserved Sacrament in the evening. If we did not thus provide them with Evening Communion, some of our people would be without the Bread of Life for months or even years because the hours and the other conditions of their employment.

Some of our English Bishops have had midnight Masses on the occasion of the consecration of new parish Churches in industrial areas — the midnight hour was chosen as being the time when most of the parishioners would be able to attend.

The last formal barrier against the Evening Eucharist was removed from the American Prayer Book by the Revision of 1928, when the direction that Morning Prayer must precede the Ordination Eucharist was omitted.

Before we turn to the development of the Evening Mass among our Roman Catholic brethren in this century, it may be worth noting that the first Altar Book to provide for the restoration was the First Edition of *The American Missal,* which came into use in Holy Week, 1931. Twenty years later *The American Missal Revised* also

provided for the offering of the Midnight Mass of Easter at the ancient hour. During the interim, the Midnight Mass of Easter had become established in some of our American Churches, long before the late Pope Pius XII began the work of restoring the ancient hour for the Midnght Mass of Easter to the Latin Communion.

At the beginning of this century, the legislation of Pius V was still the official standard of the Roman Catholic Church. The Midnight Mass of Christmass was still the only recognized Evening Mass. Dispensations were occasionally given for other Midnight Masses, but under usual circumstances Mass might not be started much before dawn, nor later than one p.m. And this standard was in actual practise generally followed by those Anglicans who valued their Catholic heritage.

Evening Eucharists were an almost forgotten memory. But not quite forgotten; for there were still some medieval survivals. And in 1914 an Austrian historian, Father Zimmermann, published a book whose title was, translated, *Evening Mass, Formerly and at Present*, which was destined to have a profound influence upon the liturgical life of the Roman Catholic Church in this century. Father Zimmermann's book pointed the way to extending the usefulness of the Missionary Priesthood. Foreign Missionary areas, notably in the South Pacific, began to receive "Zimmermann Grants"—permissions for Evening Mass—which made it possible for many more people to assist at the Holy Sacrifice, and receive the Bread of Life.

By the end of World War I there was a small but steadily increasing flow of grants for Evening Mass; during the Mexican Troubles in the late twenties permission was given the Faithful to receive at any hour of the day or night, and a Communion Fast of one hour was directed to be kept where possible. Evening Masses were granted to Roman Catholic workers in Russia in 1935; those who communicated were directed to fast from 6 p.m. As time went on, the stream of these local grants became a flood.

The great impetus to the restoration of Evening Mass in Europe was given by Adolph Hitler. As part of his warfare against the Church, he forbade the use of the German Churches during the daylight hours. This resulted in Evening Masses, and the Churches were crowded.

The History of Evening Eucharists

During World War II permission to celebrate afternoon and evening Masses was given to all Chaplains serving in the Armed Forces. In some Dioceses, notably Pueblo and Richmond in this country, provision was made for afternoon or evening Masses for defense workers.

With the ending of the War, veterans and others who had come to value Evening Mass asked for the extension of the privilege to civilian life. This was granted by the Holy See in 1953 for Sundays and Days of Obligation. Pastors now have the privilege of offering Evening Mass daily after 4 p.m., as seems best for the good of souls, subject to the direction of the local Ordinary. In this country, the use of Evening Mass varies somewhat from Diocese to Diocese; the privilege seems to be particularly valued in French-speaking Louisiana.

A look at the new Roman Holy Week is next in order. After a thousand years' lapse, the Evening Mass of Maundy Thursday has now been restored, along with the receiving of Holy Communion in the late afternoon of Good Friday. These new provisions are now being tested, as was the new Easter Vigil, before receiving final form. Already a few modifications have been ordered, and there will doubtless be some others, before the "Restored Rites" are finally incorporated into the text of the *Missale Romanum.*

Through the years since World War I there were many local grants of Evening Mass — and a very wide variety of regulations regarding the Fast before Communion. In order to avoid confusion a new set of regulations regarding the Eucharistic Fast was drawn up, to apply to Masses after 9:30 a.m., and later morning Masses, and for afternoon and evening Mass. Roughly speaking, the new code is about like this:

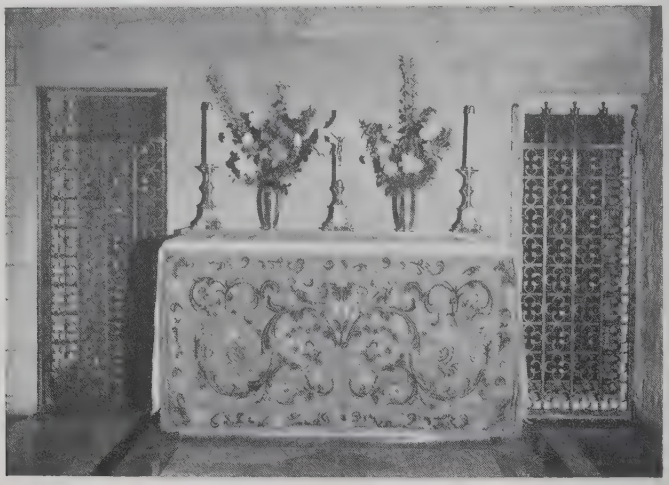
> Natural water at any time is no violation of the Eucharistic Fast. One should be fasting from alcoholic beverages from the preceding midnight; from solid food for three hours; from liquids other than water for one hour.

This development of Evening Mass—it would be better to say, This restoration of Evening Mass, in the Roman Church has had its reperscussions upon Anglicans—for no Religious Body is an Island! During World War II and the Korean Action, many of our Chaplains had Evening Mass; some of our parishes are using adaptations

of the new Holy Week Rites, including the Maundy Thursday Evening Mass; some of our Bishops are giving formal permission for Evening Mass.

It should be most carefully noted that our present-day Episcopal Directives concerning the Evening Eucharist are very far removed from the Kensitite spirit. Bishop Emrich of Michigan asked for Evening Celebrations on Prayer Book Holy Days falling within the week; he said, and truly, that very many of our people are losing sight of the Saints' Days. The Bishop felt that the remedy for the situation lay in the provision of a Eucharist at an hour which all could attend. The Bishop also asked that a parish supper never precede, but always follow the Evening Eucharist. Here is a true restoration of the Agape.

Bishop Burrill of Chicago did not direct the restoration of the Evening Eucharist in any parish in his Diocese; his Pastoral on the subject of Evening Eucharists was an answer to those of his clergy who had particularly asked for the guidance of their chief pastor



St. John's Altar, Cambridge

in the matter. In consenting to Evening Celebrations in his Diocese, the Bishop gave the following directions:

> The Bishop urges that the following conditions shall obtain in all places where there may be evening celebrations of the Holy Communion:
>
> (1) That the Congregation be carefully prepared and instructed for their participation in such services;
>
> (2) That each communicant be asked to make proper personal preparation for the reception of the Holy Communion, and that each communicant be advised to refrain from food and drink for the space of at least four hours before the time of the service;
>
> (3) That evening celebrations of the Holy Eucharist shall not be considered the usual practice of the Church; and that the exception of evening celebrations be made only for those Holy Days set forth in the Book of Common Prayer as having Proper Prefaces and occurring on days which are not legal holidays; namely, the Epiphany; the Feasts of the Purification, Annunciation, and Transfiguration; Ascension Day; and All Saints Day. In addition, evening celebrations may be held on Maundy Thursday and on the Patronal Festival or Name Day of a parish or congregation.
>
> It is further noted that this consent does not, in itself, require the observance which is hereby allowed. The Clergy have within their discretion the scheduling of the services within their respective cures.

V. SOME OBSERVATIONS

THAT is the story of Evening Eucharists, insofar as I have been able to unearth it. I am most grateful to those who first asked me to do this paper, for I have learned a great deal from this investigation. Certainly my own attitude toward this twentieth century revival has been profoundly modified.

There are of course several attitudes a priest may take toward this matter; and I rejoice that our Anglican tradition allows us the possibility of differing while still remaining brethren in our "hotbed of love and charity" which we know as the Anglican Communion. To those who have asked my counsel in this matter I have ventured to suggest a middle course, taking for guidance the words of Saint Paul, "Try the spirits, whether they be of God or no".

It seems to me that the way for a priest to follow the spirit of Saint Paul's counsel is to ask himself, "Are there people in my parish whose working hours are such that it is impossible for them

to assist at Mass, under our present schedule, on Sundays or major Holy Days?" Only the Pastor who really knows his parish can answer that question aright.

Speaking from personal experience, I can certainly conceive of circumstances under which Mass at unusual hours might be extremely desirable. Throughout my ministry of now over thirty years I have given Holy Communion from the Reserved Sacrament at unusual times to those whose working hours made it impossible for them to assist at Mass. Had I not done so, some of Christ's sheep would have been, in effect, excommunicate for months on end.

One of my close friends, pastor of a parish in a highly industrial area, has had some experience with Evening Mass on important Holy Days, and has found it to be of great help to his people. They are accustomed to keep a three hour fast from food and drink before Communion. One of his men remarked to me, "It is no great thing to fast from midnight, when most of the time between midnight and Mass is spent in bed. But fasting from the middle of the afternoon of a working day is something else again!"

Under any circumstances there is a danger that our Communions may become casual; but many are finding that the three hour fast before the Evening Communion is a strong safeguard. And it may be worth noting that the Faithful who are present at the offering of Evening Mass need not receive Holy Communion if they feel themselves unprepared.

Brethren, whatever our final decision in this matter may be, let it be arrived at lovingly and prayerfully, knowing that on the Last Day we must give an account to the Good Shepherd for the way in which we have fed His sheep.

LENT, EASTER AND BAPTISM

By FATHER PALMER, S.S.J.E.

"WE love him because he first loved us."
"While we were yet sinners, Christ died for us."
In the Collect for the third Sunday after Easter we pray "Grant unto all those who are admitted into the fellowship of Christ's religion that they may eschew (that is, forsake or avoid) those things which are contrary to their profession". This reminds us that not only Lent, but Eastertide was originally closely connected with the administration of Holy Baptism and Confirmation. Good Friday and Easter were not at first sharply distinguished. They formed one celebration of the mighty act of our Redemption by our Lord Jesus Christ which he accomplished by his death, resurrection, and ascension, and which he continues in the Church by the sending of the Holy Spirit, and through the means of grace in Baptism, Confirmation, and Holy Communion. Lent was instituted as a time of preparation for entering into the Mystery of Redemption by converts who would come to Baptism at Easter; by penitents who would be restored to communion at that same time; and this suggested that the faithful should also join with the converts and the penitents in a period of preparation for Easter communion. Easter was followed by a further period of instruction for the baptized and of enjoyment by them of their new-found fellowship with the whole body of Christ in the sacred Mysteries of the Eucharist and Common Prayer.

At the beginning of Lent, those who were turning to Christ were brought by two or three baptized Christians, who were their sponsors, to the Bishop and his group of presbyters, in order that they might be examined as to their motives in seeking to come into the Church. Great care had to be exercised to prevent spies being welcomed, for Christianity was a banned religion. From time to time it was a matter of life and death to be discovered as a Christian. The prospective candidates were sent away and, after consultation between the Bishop and presbyters, they might be summoned back on another day, if the Bishop decided that they were sincere. When they returned, they were given further instruction, and were enrolled as catechumens. A catechumen is one who is learning his catechism. A catechism is a method of teaching by having the pupil reecho what the teacher, the catechist, says and does. You can see the root of the word echo in the

middle of the word cate*ch*ism. The catechumens were to learn Christian faith and morals by repeating the words taught to them, and also by copying the Christian lives of those who taught. They learned by echoing until their echo became one with the Word and Voice of God, our Saviour Jesus Christ. They were admitted as catechumens by having the sign of the cross made over them, and by the minister laying his hand upon them to claim them as the called of God. They might now remain for the first part of the Eucharist, and hear the lessons and the Sermon. They left before the Prayers and the Eucharist proper.

They came back time after time during Lent or even longer, and each time received further instruction. So strong was the sense of evil in the world, that on each occasion they were exorcized, that is, Satan was warned to depart from them and not to molest them with his evil influence.

Their instruction in faith and in morals was calculated to bring them to a strong sense of trust in God through Christ, a living faith, and also to a strong sense of their own sinfulness, a true repentance. On Holy Saturday they came to the assembly of the faithful and openly before the Church renounced the devil and all his works, and professed their faith in God through Christ. This was also the occasion of the teaching to them of the exact words of the Creed to sum up the instruction they had received, and also of the Lord's Prayer, which they would not be allowed to say until they were baptized, and so could rightly say "Our Father". The final and most solemn exorcism was given by the Bishop himself.

Holy Saturday was spent in prayer and reading to them of holy Scripture, and then on Easter Day came the great Easter Eucharist before which they were baptized. The Bishop blessed the water in the great pool of the baptistry. They disrobed, and were anointed with the oil of catechumens. That is, a religious significance was given to the anointing with oil which was customary before the bath. They were plunged into the pool, and so buried with Christ in his death. They came out on the other side like the Hebrews passing through the Red Sea and Jordan. They rose again with Christ and were anointed with chrism. A religious significance was given to the common custom of using scented ointment after the bath. Then they were clothed in new white garments and led at once to the Bishop

to be confirmed. In some Churches they received their first Communion on that day, but in others this was put off until the end of the Easter Octave. We have a bad name for the Sunday after Easter "Low Sunday". We should give that up. It is not a Prayer Book name. The ancient name was White Sunday, Sunday in white, for on that day the candidates, still clothed in their white garments, came to make their communion. Candidate means white-clad. In the Te Deum we sing "The noble army of martyrs praise thee." It is, in the Latin, "the white-clad army of witnesses" praise thee. "Martyr" means "witness", witness to Christ. To wear these white robes was a public witness to Christ, and might lead to the person so robed being put to death as a Christian. All through the forty days of Eastertide and right on to Pentecost the newly baptized received special attention, and were made to enjoy the fellowship of Christ's religion.

Were children baptized? Yes, children were baptized along with their parents. A household was converted, and might be welcomed into God's household the Church. This led on quite naturally to the baptism of the infants of parents who were already baptized themselves. There was some hesitation at first, owing to fear that relapsing into paganism and pagan immorality after baptism was an unpardonable sin.

The day came when there were no more converts, for the whole population of some places was Christian, so that all baptisms were those of infants. The long series of instructions could not be given, but the ceremonies which accompanied the scrutinies and instructions were administered to the infants. These had come to be: signing with the cross and laying on of the hand to make a catechumen; placing of salt in the mouth to typify new wisdom given in the instructions, touching of the mouth and ears and the command Ephphatha to typify that their ears were opened to hear the Gospel, and their lips to proclaim it and praise God. The exorcism, of the Devil and anointing with oil before baptism.

All of this was telescoped into one service leading up to the act of Baptism, and was followed by anointing with chrism, clothing with a white robe and giving of a lighted candle. Such a service was far too complicated for use all at one time. The actual Baptism was obscured by so many other ceremonies. In 1549 the English Re-

formers reduced the complication a little, and put the service into plain English. In 1552 a far better job was done. The outline of the old services was not obliterated, but the service was given artistic and devotional form. It rose up by stages to a climax, and the climax is the actual baptism. It then falls away without anticlimax. You can see this for yourself on page 273 of the Prayer Book. There is the presentation of the child by the sponsors; there is the call to Prayer by the Church, and the first Collect is the old one from the making of a catechumen. It prays that God will receive this child, and will open to him the door. Then comes the reading of the Gospel reminding us of the instruction in the faith. This leads on to the corporate prayer recited by Minister and People, for the child. Baptism is a corporate act of the whole Church, not a private act of minister and family. All this corresponds to the old scrutinies during Lent. Then we come to Holy Saturday in the questions about renouncing the devil and believing the faith. This is followed by short prayers along the lines of the final exorcism, praying that the child may triumph against the world, the flesh, and the devil. There is no anointing with oil of catechumens, but the thought is there "Grant that whosoever is here dedicated to thee may be endued with heavenly virtues". Then the water in the font is sanctified to the mystical washing away of sin, and the child is baptized in the water. The whole service mounts up to this climax. There is no anointing called for, but the thought is there. The child is sealed, and marked, and branded as the Lord's with the sign of the cross, and the priest prays that as the child is regenerated with the Holy Spirit he may die to sin and rise to righteousness. The ceremonies of anointing, clothing and the lighted candle can be added at the appropriate points.

Baptism is more than a ceremony. The ceremony is necessary. The ceremony is the beginning of Baptism, the blessings baptism are life-long and so are the requirements of faith and repentance life-long. At the font we place the child in the stream of God's love and grace. That stream flows on forever.

Father Johnson's Jubilee Dinner

THE REV. FR. J. H. C. JOHNSON, S.S.J.E.

THE REV. FATHER J. H. C. JOHNSON, S.S.J.E. has recently celebrated his 80th Birthday, and during January, 1959, he celebrated the FIFTIETH ANNIVERSARY OF HIS RELIGIOUS PROFESSION — a much rarer event for a Priest of the Society. We were all delighted to congratulate him, and the Brothers busied themselves by extra finery in the Refectory for his Anniversary Dinner. This consisted of a white damask tablecloth and a pair of silver candlesticks. An amateur cameraman was urged to take pictures. Later the Father Superior suggested making up a little booklet with the photographs, a written eulogy and the signatures of those present at the Dinner. The Father is a bit of a Latinist, hence the reference to the design of the candlesticks in the verse below:

Two candles?
Yes, two candles!
More than enough to illuminate
This benign and blessed anniversary.

A pair: tall, slim, Corinthian:
Classic too in fluting—
Bearing aloft waxen tapers
Tipped with Living Flame.

The light of life well lived,
A priesthood passed in chastity,
Communal poverty, obedience,
Devoted to noble works of grace.

For fifty years chosen of St. John,
A son obedient to the Father's will,
Beloved alike by old and young:
Young too in heart. God bless him!

BR. PAUL, O.I.W.

COMMUNITY CHRONICLE

THE Father Superior gave a Retreat for the Companions of the Society of the Holy Cross at St. Margaret's Convent, Boston, February 7. He attended a meeting of the Council on the Religious Life held at the House of the Redeemer, New York, February 25. February 28 he conducted a Quiet Day at the Church of St. Mary the Virgin, New York, and preached at St. Mary's March 1. He gave an address on the Holy Spirit to the Catholic Clerical Union in Chicago March 3 and preached at St. Francis Church, Chicago, March 8.

Father Smith made visitations to Houses of the Eastern Province of the Community of St. Mary January 25-29, February 23-26, and March 23-26. He conducted a Mission at the Church of the Ascension, Rochester, New York, March 15-22.

Father Palmer spoke at St. Luke's Chapel, New York, February 9, and gave a Quiet Day at Rosemont, Penna., February 11. He preached at Holy Trinity Church, Toronto, during the second week of Lent and at Port Arthur, Ontario, March 1. He visited Vancouver Island, British Columbia, and preached at St. Clement's, North Vancouver, March 8, and at the Cathedral of Vancouver March 15-21. During Holy Week he preached at the Edmonton Cathedral, Alberta, and at All Saints Church, Saskatoon, Saskatchewan on Easter—March 29.

Father Wessinger preached at St. Paul's Cathedral, Boston, February 10. He conducted a Quiet Day at the Monastery for the ACU on March 8, and a Quiet Afternoon at St. Augustine's Church, Boston, March 15.

Father Banner conducted a Quiet Evening at Calvary Church, Danvers, Mass., March 15.

Fr. Pederson conducted a Clergy Retreat Feb. 2-6 for the Diocese of Fond du Lac, De Koven oFundation, Racine, Wis. He was engaged in Lenten preaching at St. George's, Schenectady, N. Y., Feb. 19 and 26, and March 5, 12, 19. On Feb. 22 he delivered an address on the Religious Life at the Church of the Holy Spirit, Lake Forest, Ill. He preached the Three Hours on Good Friday at Christ Church, Joliet, Ill. On April 5 he paid a pre-Mission visit to St.

Andrew's, Toledo, Ohio, conducting the parochial Mission there April 19-26. Every Friday evening when in Chicago Fr. Pederson lectures at the Alcoholic Treatment Centre on "Principles of Christian Living."

Fr. Upson preached at St. John's, Bowdoin Street, Feb. 1 when he was in Cambridge for the Winter Reatreat. He delivered an address on the Religious Life at St. Elizabeth's, Glencoe, Ill., Feb. 17. He conducted a Retreat for Associates and Sisters of the Holy Nativity, Fond du Lac, March 10-12. On St. Patrick's Day he held a Quiet Evening at St. Ambrose's, Chicago Heights. Two days later he addressed the Church Club, Aurora, Ill., on the Religious Life. He preached the Three Hours, Good Friday, at the Church of the Epiphany, Chicago. On Wednesday in Holy Week he discussed the Liturgy for that season at St. Edmund's, Chicago. At the beginning of the Church Unity Octave he celebrated Solemn Mass and preached in St. Andrew's, Buffalo, N. Y.

Father Rowell preached at St. Paul's Cathedral, Boston, February 3, and gave a talk on the Religious Life at the Church of the Messiah, Auburndale, that evening. February 8 he preached at the Church of the Good Shepherd, Fitchburg, Mass. He conducted a Retreat at the Monastery February 13-15 and spoke on Contemporary Monasticism at the Friends Meeting House in Cambridge the evening of February 15. He spoke on Prayer at St. Mary's Church, Asheville, N. C., February 25 and preached a Mission at the Church of the Good Shepherd, Greer, S. C., March 1-8. March 11-13 he conducted a School of Prayer at St. Lukes Church, Richmond, Va. He spoke to a group at St. Chrysostom's Church, Wollaston, Mass., March 16.

Father Pulley from the English Congregation gave us our Winter Retreat at the farm at West Newbury. The Community went up in two groups. The first January 26-31 and the second February 1-7.

Several groups of young people visited the Monastery Chapel for a tour and talk on the Religious Life. We are always glad to speak to groups if one of the Fathers is available. Just write the Father Guestmaster to make arrangements.

BOOK REVIEWS

RENE VOILLAUME: *Seeds of the Desert.* Fides. $4.50.

FATHER CHARLES DE FOUCAULD takes us back to the roots of the Gospel and the Religious Life. He makes vivid the significance in Christianity of the world and of withdrawal from it, a matter rarely made clear to the faithful. It is Father Charles' own life which reaffirms the essence of the Religious Life and unveils the point at which it is one with the essence of all Christian life. He achieved the impersonality which authentic individuals have; he became, as he wished, the "universal brother". We should heed this lesson, called as we are on all sides (even our own) to "community" by the use of certain analogies drawn from the doctrine of the Mystical Body and improperly applied to assorted "groups". Against this form of subtle worldliness, Fr. Charles, living more in the world than most of us ever could, was utterly opposed. The Christian community is *an* individual, Christ.

There is much that ought to be said about Fr de Foucauld and his life of sanctified failure (in contrast to our standards) and his amazing influence today. One is impatient for the translation of Barrat's splendid book in the "Men of Wisdom" series. But we already have Fr Voillaume's profound interpretation of Fr Charles' message. It speaks to our times and should be reinvigorating spiritual reading for laity and Religious. It might stir up Christian courage in us and turn us from mediocrity. Fr Charles would only have the letter to serve the purposes of the spirit and about this dilemna Fr Voillaume has much to say. One should consider his criticism of certain schools of spirituality, certain errors to which Religious are prone in this respect. The Religious Life is a radical call to freedom, and, reading carefully, one detects that delicate moments of adjustment to the letter of the Faith have come to Fr Charles' Little Brothers. A book of value to all concerned with Religion and with the renewal of Christian authenticity in our time.

E. H.

TO TELL THE GODLY MAN — Selections from the writings of Shirley Carter Hughson, O.H.C., arranged and edited by William Joseph Barnds. Holy Cross Press, West Park, N. Y., 1958. Cloth, 181 pages. Price $3.00.

Cowley

TO the many who knew Fr. Hughson and relied on his spiritual direction, and to all who have listened to his expositions of the faith and practical advice, or read his books, this arrangement of his writings will be heartily welcome.

So, too, those who did not know him will find in this admirable book, knowledge and counsel for the journey of the Christian through this world of his eternal Home.

Fr. Barnds has done a very fine piece of work in welding the various selections together to form a comprehensive whole. So many times "selections" turn out to be just that: bits of this and that, stuck together with no continuity of thought. But here we have a carefully planned arrangement: the soul and its destiny, its enemies and the spiritual combat, and the aids to the soul's growth and development in the knowledge and love of God.

It is a sound book and a book of depth. Yet it is not heavy or cumbersome but clear and illuminating. It should prove most helpful and instructive for any soul who longs to learn about the spiritual life, to become "a godly man", and who listens to what is told him by one who knew.

R. M. G.

THE WONDER OF PRAYER—Shelton Hale Bishop—Seabury Press, Greenwich, Conn., 1959. Cloth, 95 pages. Price $2.25.

IN this slight little book, Fr. Bishop gives a good, solid theological basis for the reality of prayer and the logical necessity of it for a child of the Living God. Very simply and persuasively, he appeals to the soul who is groping for light and help, and points out the possibilities.

It is a very simple, unpretentious little book, designed primarily for those who need to be convinced of the value of prayer and for those beginners who need instruction. It does not go very far, nor perhaps very deep—it does not intend to—and there are spots in the latter chapters which are a bit vague. But it should encourage many who have felt prayer was only for a select few, a specialized group of "devout" people to "taste and see how gracious the Lord is".

R. M. G.

Book Reviews

"BEHOLD THE CHURCH"—by C. Kilmer Myers. A study manual for young people prepared under the auspices of the Youth Division, Department of Christian Education. (Seabury Press—1958).

"THIS little book is about the Church of Jesus Christ. Its purpose is not to convince you that you ought to belong to the Church. Its purpose is to set the Church before you in all its wondrous glory. Then the Church will speak for itself, and you will be drawn to it."

So writes the Vicar of St. Augustine's Chapel on Henry Street, in the slums of New York City. Those who have read Father Myers' thrilling account of his work amongst the gangs on the lower East side of New York, as set forth in his "Light the Dark Streets" will need no further recommendation for the present study manual. It is directed specifically to young people. It is written in personal and vivid style that will certainly appeal to any young person interested in the problems of youth and their relationship to the Church.

Father Myers sets forth the Church as Christ's Mystical Body, in which He truly dwells. In six crisp chapters, he states his conviction that the Church is vital, essential and something young people will find both tremendously challenging and satisfying at the deepest levels of their existence. He makes it clear that Baptism unites all Christians in the One, Holy, Catholic Church. The divisions which separate Christians are of man's making, not God's, and once a person accepts his membership in Christ's Body, he will find with others the way to the eventual solution of the elements which divide.

The manual is written in such manner as to give suggestions for study that will appeal to young peoples' groups. There are litanies and forms for worship and further study. It is highly recommended for the purpose for which it is written.

Fr. Wood, O.I.W.

"LEADING ADULT CLASSES: A HANDBOOK" — (Seabury Press. Material published at the direction of General Convention for Christian Education.)

THE importance of adult education in our parishes has become widely recognized in recent years. The present handbook is designed to aid clergy and lay people to develop sound pro-

grams of adult education, not only for parents of children in the Church School, but also for all adults in the congregation who can be gathered together, for further learning and growth in the knowledge and understanding and practice of the Christian Religion.

Anyone at all familiar with the current thinking of the National Department of Christian Education will recognize the philosophy that underlies the handbook and its approach to education. It aims definitely at lively participation by the learners in democratic fashion, rather than having the Rector or some "specialist" deliver a series of lectures. There is no trace however of any "special language" or other jargon which might sidetrack the reader. The description of procedure is simply stated in ordinary language.

It suggests a "steering committee" of lay people who will reconnoitre the situation, make plans accordingly and well in advance, with considerable flexibility of time and place and method. The committee also plans for the leadership of the classes and the methods to be used.

The handbook goes on to discuss program suggestions in great detail which are both varied and excellent. It describes various techniques which might profitably be used such as small group discussions, role playing, skits, interviews, lectures, panels, group Bible study and audio-visual aids.

Any parish accustomed to the approach outlined in the handbook will find it of real value. Others who might be hesitant of this approach will discover in it a wealth of suggestion, both as to content and method, which should be most helpful.

Fr. Wood, O.I.W.

"BESIEGED CITY: THE CHURCH IN THE WORLD" — by Denis Baly, (Seabury—1958)

WHEN this reviewer (who is a priest) first picked up "Besieged City" and read from the comment on the flap, "This book is a rallying cry to all laymen", he thought that it would be just another book for laymen by a layman. But it turned out to be far more than that. Denis Baly is an Englishman who spent 17 years in the Jerusalem and East Mission, part of this time as principal of St. George's Upper School in Jerusalem. He has also

worked as Secretary for Laymen's Work for the World Council of Churches in Geneva. Today he teaches political science at Kenyon College in Ohio. So he comes to his task with a wealth of background and experience.

The book is about God, His creation, man's rebellion, God's mighty acts to restore mankind as told in the Bible, the creation of His special people, the coming of the Savior and the growth and task of the Church. All of this sounds very ordinary, and yet Denis Baly never writes in ordinary style. He does not use philosophical or theological terms, although he is deeply aware of them himself, and they shine through his 20th century laymen's language in arresting fashion. Here for example is his account of the People of God in the Bible:

> "The pattern of the story is that of a steadily diminishing group, because the multitude show themselves incapable of fulfilling the purposes of God. The twelve tribes are narrowed to two. They are taken into exile and only a remnant return. Finally the whole people of God is concentrated in one person. He is really and truly God Himself, and He is really and truly a man. In this twenty-four hours we see the completion of the process whereby God, as He has always done, gives Himself completely to man, and man — at last! — gives himself completely to God . . . This is the Good News. From then on the process is one of widening out and 'the Lord added to the Church daily such as should be saved' until now the people of God are to be found in every continent and nation."

The "Besieged City" is of course the Church, which like a walled city, stands in the midst of many enemies, awaiting attack. But unlike the ordinary city, it is always ready to open its gates to any members of the enemy who say they would like to come in, so that it has to watch for attacks both from without and within.

The book goes on to relate the important function of the laity in carrying the battle cry throughout the world as it is. Inasmuch as the laity know the workings of the world from direct knowledge and function, they can and should deal with it to make it function right. The role of the clergy as he sees it is to administer the sacraments, to preach, teach and to guide the laity in their task as vital members of the Body. All of this is set against an intimate knowledge of current thinking and current history. In one sense the book is a dated book, because of its immediate reference to our times. But in its understanding and perspective of the sweep of God, it is permanent.

It is strongly recommended for laity, because of the vigor and freshness of the writing; and for clergy, because of its inherent interest and as a tool which they can place in the hands of their laymen.

Fr. Wood, O.I.W.

"THIS CHURCH OF OURS—The Episcopal Church, What It Is and What It Teaches About Living"—edited by Howard Johnson, Canon Theologian of the Cathedral Church of St. John the Divine, New York. (Seabury Press—October 1958).

THIS little volume of 127 pages has been published for the Dean and Chapter of New York's great cathedral and aims to set forth in simple fashion the nature and ethos and challenge of the Episcopal Church, as it finds itself in the wider Christian community and in the world scene. It consists of 8 readable essays written by such leading lights as Bayne, Casserley, Dawley, Krumm, Mollegen, Rose, Simcox and Wedel. Its authorship assures it a wide acceptance amongst lay people, young adults and intelligent young people, for all of whom it is recommended by the Adult and Youth Divisions of the Department of Christian Education of the National Church, especially for study.

In quick succession it portrays our heritage as a Catholic and Evangelical body, deeply loyal to our past of Creed and Councils as enshrined in the Prayer Book, yet always open to new insights into truth. Bishop Bayne in his analysis of freedom, gives a penetrating and simple picture of the kind of men and women we are as a result of the choices and decisions we make. He shows how far and in what sense we are free and points the way to a freedom which comes from a basic trust in God as Father. Dean Rose and Chaplain Krumm carry the matter further by stressing our sonship, with the need for great reverence and for obedience under reasonable authority.

Carroll Simcox, a writer of no mean ability, makes it clear that we must take root as Christians in our parishes, however imperfect they may be. He quotes this delightful little poem:

To live with the saints in heaven
Is bliss and glory.
To live with the saints on earth
Is often another story.

Book Reviews

Professor Mollegen of the Virginia Seminary shows how important it is for Christian people to drink deep of the life of Christ in the Church, and then to become thoroughly involved in the life of the community about us. Professor Casserley of the General Seminary carries the matter a step further by setting the Church and Nation into the context of the world family as a whole, which in the end is our true country.

In the final essay, Canon Wedel, Warden of the College of Preachers in Washington, makes it very clear that the Christian must witness to his faith throughout the whole world as missionaries, for if we become self-centered, we shall find that the priceless heritage which we have received has vanished.

The volume is fresh and diverting. The editor has given it a running unity by his introductory remarks for each essay and its author.

Fr. Wood, O.I.W.

"BIGGER THAN LITTLE ROCK"—by Robert R. Brown, Bishop of Arkansas. (Seabury Press—1958).

THIS is a constructive, earnest and thought-provoking account of the tragic events which surrounded the attempt to integrate Little Rock's Central High School during the school year of 1957-1958.

Bishop Brown, diocesan less than a year when the crisis arose, soon came to the decision that he must enter the arena in order to "assist in the Church's ever-continuing Ministry of Reconciliation." In simple and straightforward prose, he depicts how a friendly American City of 243,000 souls, less than one quarter Negro, had planned for gradual integration of its schools in orderly fashion after the Supreme Court's decision of 1954, only to find to its consternation a rapidly disintegrating situation, once the process began. The Bishop goes on to recount the preparations that had been made beforehand for the education of the public, which from hindsight are seen to have been inadequate. He then tells, step by step, the events which led to the mob violence of Septembr 23rd and the quick arrival of Federal troops, resulting in the "communication breakdown" between white and Negro, negro and Negro, white and

white, and between the leaders of city and state, so that any orderly procedure for settlement became impossible.

It was at this point that churchmen of every name sought agreement amongst themselves so that they might act to conciliate, only to find that they were divided by differences in ethical and Biblical interpretation. Eventually, they agreed upon a city-wide day of prayer, which was observed in most congregations and provided a spirit of unity of purpose. The Bishop also issued a clear Pastoral Letter for the guidance of the Episcopal clergy, in which he stressed both the right of the Church to speak against racial discrimination and her responsibility for reconciliation.

In the concluding chapter, which gives the book its title, he shows how the events that took place in this modest southern city have sent reverberations around the world, offering fodder for communists who for once truthfully reported the happenings without distortion (no need to do so!), and causing peoples in many lands to question seriously our profession of democracy and equality. Little Rock, then, is far more than a local problem, but a national one, shared by South and North, West and East. In closing, the Bishop speaks of his profound conviction that Christ is the answer to this pressing situation, as He is to all others. He calls the Church to rise to her task and the great opportunity now before us to advance the brotherhood of man and the Kingdom of God. The book is an important one for anyone wanting to gain insight into this crucial problem.

Fr. Wood, O.I.W.

THE EPISCOPAL CHURCH AND THE MIDDLE EAST. Charles Thorley Bridgeman. (Morehouse-Gorham). 85 cents.

DR. BRIDGEMAN who spent many years in the Middle East as the representative of the American Episcopal Church gives a most interesting account of the foundation and growth of the Anglican Communion in what is now the Province of the Church under the Archbishop in Jerusalem, who is now our Metropolitan in that great historic area. He tells of work among the Jews in Israel and elsewhere, of the Arab Anglicans, of the work of helping the ancient Eastern Churches to educate their children and their clergy,

and of work among Moslems and among the Pagan tribes of the Soudan. There are now five Dioceses of the Anglican Communion in the area and when all are filled there are six Bishops. Moslem work, so difficult in every area, has proved more fruitful in Iran than elsewhere. The Episcopal Church helps not only by prayer and Good Friday offerings, but also by sending personnel. This work is of interest to the friends of Cowley for one of the first Rectors of what is now St. John the Evangelist Church, Boston, was the first Bishop of the Anglican Communion to go to this area. When the Missionary Society of the American Church was started, work was begun in Liberia and in the middle East. The Rev. Horatio Southgate was sent to explore the Middle East, and soon after was consecrated Bishop for Constantinople in 1844. The Anglo-Prussian Bishopric in Jerusalem had been set up in 1841. Later on this became a purely Anglican See. Dr. Southgate did not receive the backing from the American Church necessary for successful work, and resigned to become Rector in Boston.

Fr. Palmer, S.S.J.E.

THE APRON-POCKET BOOK OF MEDITATION AND PRAYER. Anonymous. Foreword by Cynthia Wedel. Seabury Press, Greenwich, Conn., 1959. Paper, 89 pages. Price $1.50.

"GOD walks among the pots and pipkins!" exclaimed St. Teresa of Avila. In fact, on one occasion she went into an ecstasy while holding the frying-pan. "Next time, my Mother", one of her nuns remarked dryly, "put the frying-pan down first"—and one feels, as the Saint herself acknowledged, that Sister was right!

There is no danger, however, that anyone will take off for the seventh heaven, plus the frying-pan, from using this little collection of quotations. There are many old favorites, some interesting new ones. Many are excellent and valuable. Some decidedly less so. Maybe it will be helpful for some to store it in an apron-pocket and pull it out while the cake is in the oven, or by a sewing-room window.

But, as the Preacher says, "to every thing there is a season and a time to every purpose under the heaven". Brother Laurence possessed God with as great tranquility in the noise and bustle of his kitchen

as he did when he was before the Blessed Sacrament, just because he had knelt before the Blessed Sacrament first.

"There is a right way of doing everything", said Emerson, "even if it be to boil an egg".

R. M. G.

THE CREATIVE YEARS—Reuel L. Howe. Seabury Press, Greenwich, Conn., 1959. Cloth, 239 pages. Price $3.50.

DR. HOWE has had long years of experience in counselling and in family guidance, in his ministry, and is well equipped with modern psychiatric training, and a knowledge of medical and social sciences. So there is much that is helpful, much good common sense, much kindness and insight in his advice for both adolescents, husbands and wives, and those who are growing older.

Towards the end of the book he tells us that "we are mature to the extent that we are guided by our long-term purposes rather than our immediate desires"—but one feels that despite this excellent advice, he does not set his purposes quite far enough: there is no reference to life beyond the here-and-now.

It all reminds one rather of the way that odd evangelist Aimee Semple Macpherson used to stand with a fixed smile and waving arms, at the end of her revival services and cry, "Everybody happy, say Amen!" Only everybody isn't — and can't be, in that mundane sense of "happiness", for joy comes by way of the Cross, with which, as Christians, we were sealed in holy Baptism.

So, like William James returning from Chatauqua, we sigh and pick up one of the spiritual classics which seem a bit passé to Dr. Howe and read, "in the Cross is life . . . in the Cross is infusion of heavenly sweetness . . . in the Cross the perfection of holiness. There is no salvation of the soul, or hope of everlasting life but in the Cross".

Incidentally, despite its kindliness and its understanding of human frailty and frustations, there is no "lift", no real inspiration—just the appalling dullness of what passes for "goodness". Which makes one understand why many times it is the great sinners who become great saints.

R. M. G.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

CUM · EIS · ET · IPSI · POPULUS · EIUS

ECCE · TABERNACULUM · DEI · CUM · HOMINIBUS · ET · HABITABIT

COWLEY

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI · III ·

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